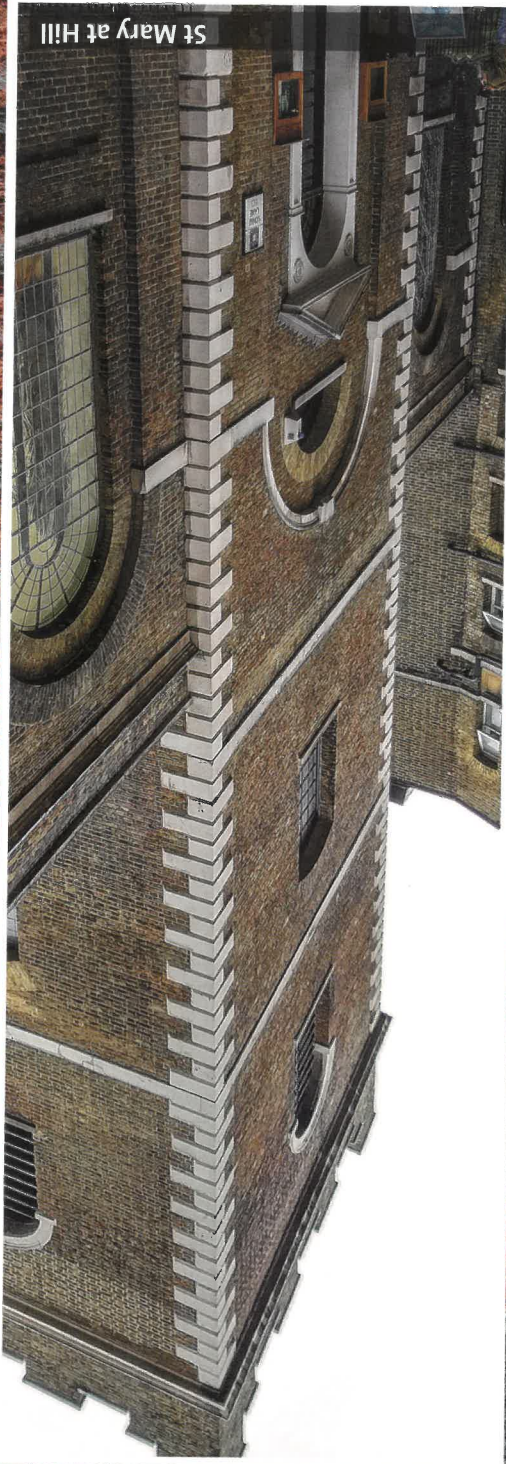


PHOTOS: THOMAS VOLKER

St Botolph Aldgate



St Mary at Hill



All Hallows London Wall



November 2019

ENITKS

Christmas with carols!) and concerts on in the City. Most of them are free of charge; any donation is just that; you only pay if you can and think it was worth it. Do go, enjoy: make the most of these organists and particularly the organs that the City has.

Keith Billinghamurst writes I thought this extract from the London Metropolitan Archives website might be of interest to Friends, given the importance of the Whitechapel Bell Foundry to the City churches. <https://www.cityoflondon.gov.uk/things-to-do/london-metropolitan-archives/the-collections/Pages/whitechapel-bell-foundry-cataloguing.aspx>

The stained glass window in the foundation of Jamestown, Smith in mid May 1607 and chose a site for restrained as a prisoner on charges of treason. The party landed in Virginia although there is no evidence they did so. Sir Richard Saltonstall (1586-1661) the elder son of Sir Samuel did indeed sail for the Americas and settled there. The placement of frames within the stained glass window is deceptive.

James Lovely writes Further to the article in *Skyline* August 2019 by Eric de Bellaigue, I should like to draw attention to Peter Firstbrook's well researched and thorough biography of Captain John Smith, *A Man Most Driven*, published in 2014 by One World Publications.

As a soldier, Smith had no nautical training nor much experience of sailing when he set sail for the New World in December 1606. Three ships formed the flotilla led by the *Susan Constant* commanded by Captain Christopher Newport, an experienced Elizabethan 'Sea Dog'; the *Godspeed* was commanded by Captain Bartholomew Gosnold who had sailed with Sir Walter Raleigh and in 1602 had commanded his own voyage to the Americas. The final ship, the *Discovery* was commanded by Captain John Ratcliffe. This small ship had a very shallow draught, hardly suitable for a transatlantic crossing but was to be used to explore the rivers of Virginia.

Smith would have been listed as a passenger and is thought to have sailed on the *Susan Constant* although his exact role is unclear. The stained glass window in **St Sepulchre** suggests he was involved in navigation. However, as stated in the *Skyline* article, *en route* in February 1607, Smith was

Sally Bernard writes How I miss the many and varied concerts in the City churches! The other evening I went to an organ recital at a local church in Canterbury, where I now live. It cost me £10. The church is lovely, the organist was relatively competent, but the organ was not good at all. Even I could hear it needed tuning and work. It took me back to the many occasions on which I enjoyed free organ concerts in the City of London. They are wonderful. In the City one is so fortunate to have those concerts on one's doorstep. Please go to them. Thankfully, John Reynolds and his team still do *City Events*. Pick up a copy in any City church and you will find all the services (wonderful at

Mary Milne-Day writes The four days in the year when *Skyline* arrives are red-letter days for me. It seems to get better and better with its mix of FCC news and fascinating articles, always telling me things I hadn't known about matters I thought I knew well. There is usually a light-hearted piece as well, either a cartoon or a poem. But the poems seem to have dried up recently; I hope the poet's muse hasn't deserted him and we shall soon have more verses to read. *The delightful play on words which was to have been this quarter's cartoon, touched on religious matters. Too late to ask Toeknee for something secular, it was felt best to withdraw it.* ED

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February deadline: Friday 3 January 2020

The Friends of the City Churches was formed following a strongly worded report by SAVE Britain's Heritage in May 1994 attacking the proposal to close up to 27 City churches, including some of the finest and most complete surviving churches by Sir Christopher Wren. We wrote 'No City church need close. This report proposes the establishment of a new trust aimed at ensuring that every church in the City is kept alive, open to the public, and available for worship.'

Our report *The City Churches have a Future*, published in May 1994, was a forceful reaction to the official Templarian which took a deeply pessimistic view about the churches suggesting that many should simply be 'mothballed'. We were also concerned that conversion to secular uses could involve the removal of pews, choir stalls and more. I wrote 'the interiors of the City churches represent a golden age of English craftsmanship in terms of woodwork, ironwork, plasterwork and sculpture'. The late Giles Worsley pronounced 'The City of London churches represent one of the finest groups of ecclesiastical buildings in Europe'. Simon Thurley added 'The woodwork in the City churches represents one of the most important groups of dated documented decorative woodwork and carving anywhere in the country.'

Such was the support we received that we quickly formed FCC. We had a surprise windfall when we discovered that there had been an earlier group of friends formed to support restoration of City churches bombed in the Blitz. When this work was done there was a surplus which had been entrusted to the Ancient Monuments Society which kindly transferred the £10,000 funds to the new FCC. This ensured our new group was off to a flying start.

A second boost came when the new Bishop of London, Richard Chartres, agreed to become our patron. He said he would never close a church, and

A message from our President



MARCUS BINNEY CBE

PHOTO: COUNTRY LIFE/MAILE WATERS

The Friends have done a magnificent job in ensuring churches are open. We could not have dreamed of a better recruiter than the wonderful Melba Coombs.

The City churches were my first passion in architecture. One day in 1955, when I was 10, my maths master cast aside the text books and decided to teach geometry by looking at the plans of Wren's City churches. It was certainly the best week's class I had ever had.

Just before Easter that year my Dad had a bad heart attack and we found ourselves unexpectedly in London on Good Friday. My mother was wondering what on earth she was going to do with me all day while we waited for news from the hospital, when I brightly suggested we should go and look at Wren's City churches.

It was a magical day, though I have to say that my mother was rather shocked at how many of the churches were closed – on Good Friday of all days. But we admired the steeples, found our way into three or four, and still had enough to keep us occupied on the Saturday. Meanwhile my Dad made a good recovery.

Thanks to the Friends, trustees and volunteers, long so ably chaired by Oliver Leigh-Wood, countless people can appreciate Wren's masterpieces and the other remarkable churches which give the City of London a dimension unrivalled in any of the other financial capitals in the world.

Many cities struggle with the problem of closed churches, notably Venice, but FCC have shown there is no need to be pessimistic or defeatist and this is why I not only commend your continued work but am proud to be your President.

It is usually to the interior of our delightful City churches that we pay most attention when visiting, although most of us do look up at the tower and spire, and observe the entrance porch and the western, or other principal elevation(s). In many cases the other elevations are hidden from view by other buildings and occasionally are inaccessible. In some cases these side or rear elevations were built pretty roughly because of the proximity and often abutment of adjacent structures. In other cases, and where these secondary elevations are visible, brick has been employed fairly widely. Indeed, over half of the City churches have exposed brickwork at least on these elevations.

Brick as a building material has been around for at least 8,000 years especially in the West Asiatic countries and in Egypt (it is mentioned in the *Bible* – Exodus 5 for example). In these warmer climes the bricks were usually sun dried. The Romans brought brickmaking to these shores and many of their bricks survive albeit in much later structures – the most famous probably being the tower of **St Alban's Cathedral**. Like so many of the Roman skills, brickmaking was not continued here and did not commence again until 13c, predominately in

East Anglia where the proximity and trading ties to the Low Countries meant that the wonderful brick churches there could well have inspired merchants to tell of these on their return. Some continental bricks even made their way across the North Sea as ballast in trading vessels. Immigrants would also have brought brickmaking and laying skills with them. Brick was a particularly attractive building material in those parts of East Anglia where there was good clay and very little building stone other than flint. Thus brickmaking started in these parts.

Traditionally bricks were made from clay, the better ones usually from two different types of clay with different properties, one a plastic type clay, the other sandy, puddled (mixed) together, moulded into shape and then, in our country, for obvious reasons, fired in a kiln, not sun dried. Brick sizes were not standardised at this time but averaged 9 x 4½ x 2½ in bonding. The 4½ in width was comfortable for the bricklayer to hold in his hand, the 9 in length allowed bonding, being twice the width, and the depth was determined by the weight of the brick, so that it could be lifted in one hand whilst it was buttered with the mortar using the

other hand. The brick was then laid and tapped into position. Brick sizes were regulated in 1571 but variations persisted. External brick walls had to be at least one brick thick (9 in) and usually thicker for stability and waterproofing. This required bricks to be bonded (the arrangement by which bricks are laid). In the early days this was often fairly haphazard but gradually a pattern emerged which became known as English Bond where one course (row) of bricks was laid showing the stretcher (long) face of the bricks and the next course showing headers (short) face. Vertical joints being staggered. During 17c, as brick became increasingly popular especially in the south-east and East Anglia, the Flemish Bond, where stretchers and headers alternated in each course, became a regular feature. Most of the City churches employ Flemish Bond although **St Mary Le Bow** uses English Bond. Flemish bond is often thought to be the more attractive. Bricks were laid in mortar, a mix of lime and sand around ¼ in thick.

When King James VI and I came down from Edinburgh in 1603 he was horrified at the timber buildings in London which he saw as being predominantly a stone city).


THE HUMBLE BRICK

MICHAEL YOUNG WITH PHOTOS BY THOMAS VOELKER



Left to right: St Mary le Bow, English bond; St Benet Paul's Wharf, Flemish Bond; St Anne and St Agnes. Below: St Benet Paul's Wharf

Wren and his contemporaries such as Hooke, had to be sparing with Portland stone on the City churches and whilst there are examples of City churches constructed of stone, many use some brick. Several of the churches, especially the cheaper ones, use brick much more extensively such as **St Benet Paul's Wharf, St Anne and St Agnes** is a particularly fine example, which also used projecting rubbed brick details. **St Andrew by the Wardrobe** and **St Mary Abchurch** are largely brick. Brick was also used over the years in patch repairs as on the south wall of **St Stephen Walbrook** and in upward extension of towers as at **St Giles Cripplegate**. Post 17c churches in the City continued to use brick extensively as in **All Hallows London Wall** and **St Botolph Aldgate**, whilst even in the mid 20c the **Jewin Welsh Church** was built in brick.

Bricks come in a wide variety of colours. The colour of the brick relates to the composition of the clays that were used, although time and pollution have often dimmed these colours. The principal colours are brown (All Hallows London Wall), red (St Anne and St Agnes) blue (headers in St Benet Paul's Wharf) yellow (St Mary at Hill). In some cases walls are stuccoed (St Clement Eastcheap and the east wall of St Botolph Aldergate) but often do hidden behind stone facings. Brick has proved to be an attractive and durable material that has stood up well to the pollution it has suffered in London. It requires remarkably little maintenance for such a humble material. Next time you Watch in, or visit, a City church spend a few minutes studying the brickwork: you will be well rewarded. 

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introduction of an indentation or frog, which was not seen once laid but allowed the depth to increase to 2 3/4 in. Thus the standard brick became 8 3/4 x 4 1/4 x 2 3/4 inches, and so it remains to this day albeit recorded in SI (metric) units. Various attempts were made at larger bricks especially after the Brick Tax was introduced in 1784 because the tax was per 1,000 bricks, but these were impractical as they considerably slowed down the laying process. After the Fire of London in 1666 and the subsequent London Building Act of 1667 brick became the principal material in the City for all but the grandest buildings where stone was still seen to be more appropriate. When Wren was building St Paul's Cathedral, he needed vast quantities of Portland stone and thus its use was limited on other buildings. He even persuaded William and Mary to have Kensington Palace built mainly in brick thus starting a fashion for the material. Brick also had the advantage of being cheaper than stone, involved much less transportation and bricklayers earned less than stonemasons. In London and along the Thames Valley between Tilbury and Hayes as well as around Enfield there were excellent clays for the making of bricks. On the other hand there was no good building stone in London, and any used had to be transported from afar.

As King of a major trading nation he, like Henry VIII and Queen Elizabeth I before him, was concerned about the loss of timber from the forests (timber being needed for shipbuilding) and all this led him to decree that the houses in London should have their forefronts built of brick or stone as much for decency as to save the wastage of our forests.

The brickmakers were quick to exploit this and increased their prices and, sometimes, the size. Whilst length and width remained constant for practical reasons, the thickness could be increased, provided that the weight was constant; hence the



OVERSEAS NEW WORLD Part 2



ur inventory of church
connections in the New

World now takes us beyond
St Sepulchre (*Skyline* August 2019) to
five other City churches. We find that
the geographic imprint is at its greatest
with the tiny medieval church of

St Ethelburga. Henry Hudson, having
been hired by the Muscovy Company
of England to find a North Eastern
passage via the North Pole to Japan
and China, took communion in the
church with his crew on 19 April 1607.

They were twelve in all, the last being
his son, John. The chalice believed to
have been used on that occasion has
been preserved (see photograph). On
1 May they set sail, returning on

15 September, having mapped part of
the coast of Greenland. This was the
first of four exploratory journeys, two
of which were focused on a North
Eastern passage (1607 and 1608) and

two on a North Western passage to
Asia (1609 and 1610/11). That of 1609
was under the Dutch flag, being
financed by the Dutch East India
Company. The journeys in 1609 and

1610/11 gave rise to such eponymous
nominations as the Hudson River, the
Hudson Strait and Hudson Bay – a
remarkable instance of a private

individual's stamping his name on a
vast stretch of land and water. Hudson
Bay was to serve as Henry Hudson's
ultimate memorial following a mutiny
that saw him with a crew of seven – his
son John included – set adrift in an

open boat.
St Dunstan in the West marks
the burial place of George Calvert
(1578/9-1632), created Baron
Baltimore of Baltimore in the Irish

peerage in 1624/5. As George Calvert,
he had obtained in 1620 from King
James I a grant of the Province of
Avalon in Newfoundland, carrying
extensive privileges and the sonorous
title of Proprietary Governor. After a
substantial outlay, he took his second
wife and his children to Avalon in

1628. It then does not come as a total
surprise to read that the family had
to abandon Avalon, largely 'because
of the severity of the winter weather'.
As Baron Baltimore he had also

obtained from King Charles I a grant
of Maryland, under a charter that
established Maryland as a palatinate,
giving Baltimore and his descendants
rights nearly equal to that of rulers of
an independent state.

George Calvert had converted

**Chalice believed to have been used
by Henry Hudson**



PHOTO: JUDY STEPHENSON

Hudson window St Ethelburga



PHOTO: COURTESY BISHOPSGATE INSTITUTE

to Catholicism in 1625. This fed an
ambition to found a colony to serve as
a refuge for English Roman Catholics,
a goal that was to be fully taken up
by his sons. Some two months after
George Calvert's death, the grant of
Maryland was duly made out under
the great seal to Cecil Calvert, second
Baron Baltimore, on 20 June 1632.

The foundation of the colony can
be said to date from 25 March 1634,
with the arrival of two ships carrying
over 300 settlers under the command
of Cecil Calvert's younger brother,

Leonard Calvert, later to become
Maryland's first Colonial Governor.
The settlers were equally divided
between Catholics and Protestants
and occupied land that had been
purchased from the native tribe.

Baltimore, the largest town in the State
of Maryland, was later named after the
second Baron Baltimore.
At this point, it has to be noted

Postponed each transport to a future

state: Death raised a barrier to each tender

scene, More fatal than the Waves that roll

between A reminder of an Atlantic

tragedy is provided in the church

of St Edmund King and Martyr.

In memory of Charles Melville

Hays, President of the Grand Trunk

and Grand Trunk Pacific Railway

Companies of Canada, who lost his life

on April 15th 1912 by the foundering in

mid-Atlantic of the Steamship Titanic,

while on her maiden voyage from

Southampton to New York. A memorial

service was held in this church

simultaneously with one in Montreal on

Thursday April 25th 1912. ✂

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Guide to the Guild Church of St

Ethelburga, 1957

J R Satterthwaite, St Dunstan in the

West, 1959

that the Calvert family's allegiance to St Dunstan in the West was not sustained, thanks to a decisive shift to St Giles in the Fields where the second Lord Baltimore was to be buried in 1675, as were four other members of the family at various dates in the 17c and 18c.

In August we explored the early, not entirely happy, expeditions to

America.

It is pleasing to be able to add a joyful note on the origins of the

Jamestown Settlement: a small head

sculpture in St Bride Fleet Street

represents Virginia Dare, the first child born in the Americas to English

parents. They had been married in St Bride in 1585.

Atlantic crossings were not entirely in one direction. The moving

memorial plaque in St Botolph

Aldersgate records the death of Miss

Catherine Mary Meade, Daughter of

George Meade Esq of Philadelphia

who departed this Life the 18th day of

January 1790 in the 21st Year of her

Age. (Artistic licence seems to have

given the land-locked state access to

THE FONT IN ST KATHARINE CREE

St Katharine Cree is an unusual City church in that it is the only one built between the Reformation in the mid-16c and the Great Fire, a hundred and thirty or so years later. Originally a parish church attached to the nearby Holy Trinity Priory, it became an independent parish church in the early 15c. The body of the church was rebuilt in 1628 (alongside the existing medieval tower) and was consecrated by Archbishop Laud in 1631. One of the church's famous patrons was Lord Mayor Sir John Gayer who, in 1643, was travelling across Syria when he encountered a lion. In fear for his life, Gayer fell to his knees in prayer and, miraculously, was spared any harm. In thanks for this divine intervention (or piece of luck, depending on your

point of view), Gayer gave a font to the church and also initiated the Lion Sermon, which is still preached on, or close to, 16 October every year. The font and font cover are quite different in style from those of the Wren period in so many City churches, but they are quite elegant and the font has an eight-sided bowl which bears painted heraldic cartouches featuring the coat of arms of Sir John Gayer, who became Lord Mayor in 1646, resting on a four-sided base with Ionic capitals and scrolls. For many years, the view of the interior of the church was spoiled by the cheap offices installed along both sides of the nave, but, since their removal, it has been possible to admire the spectacular architecture of this lovely church in all its glory and to inspect the many fine monuments and furnishings of which the Gayer font is one. ✂



TONY TUCKER'S TREASURES NO 39

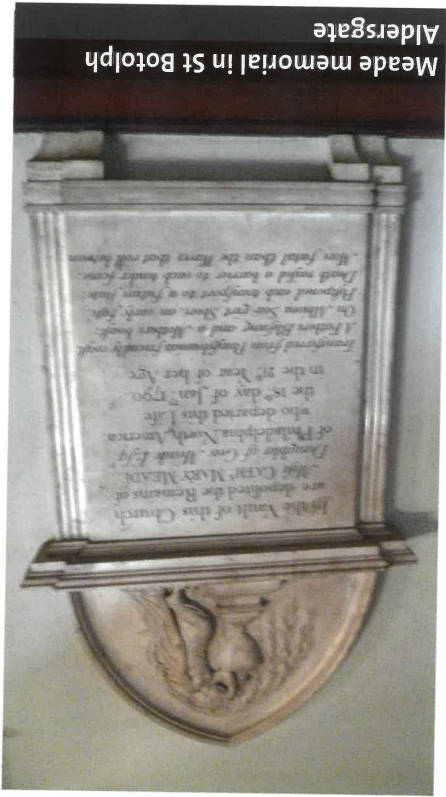


PHOTO: JUDY STEPHENSON

BOOK REVIEW


THE ARCHITECTURAL DRAWINGS OF SIR CHRISTOPHER WREN AT ALL SOULS COLLEGE, OXFORD

BY ANTHONY GERAGHTY

296 pages, Lund Humphries (Ashgate Press) 2007

ISBN: 9780754640714

This review has been included as the book is important and relevant. Its published price is such that we expect friends to be glad to consult it at the Barbican Library or British Library. ED

This is a complete catalogue which provides colour reproductions of all 484 drawings in the collection at the Codrington Library. Drawings were produced in Wren's Office of Works, Scotland Yard by himself, Sir John Vanbrugh, Nicholas Hawksmoor, and various assistants, and craft workers in stone or wood.

His Surveyorship at **St Paul's Cathedral**, commissioned 30 July 1669 is covered by this catalogue raisonné from 1663 to 1722. It was previously published as a hand list by the *Wren Society Annual* vol.20 (1943) with selected illustrations in black and white.

Over 70 sheets relate to the City churches, yet some 400 more widely cover Renaissance and Baroque architecture in Britain. There are drawings in which Gothic

and Classical elements blend as City churches exert their medieval ground plans and partial influences with Italian, French Renaissance learning and native invention, while aiming at a consensual design for each locus – site, situation, emblem, symbol.

Anthony Geraghty's studies included history of architecture at the Courtauld Institute of Art where Professor Kerry Downes studied and taught. Geraghty then wrote his PhD at Cambridge on the rebuilding of the City churches after the Great Fire. His catalogue as a whole aims to show how Wren went about designing one of the largest cathedrals in Europe, some fifty churches, numerous royal buildings and not a few country houses. In addition to commentary on the drawings, he gives the first detailed account of Wren's office practice and a full reference for all the drawings by a concordance showing in three columns (a) this full catalogue (b) the Wren Society published drawings and (c) references as the same were previously folio bound in the Codrington Library. Anthony Geraghty is Professor in the History of Art at York University. Friends should be aware that some 226 other drawings apparently made in the site office at St Paul's Cathedral (hence referred to as St Paul's Collection) are kept in the Guildhall LMA. An online catalogue by Gordon Higgett is available at www.stpauls.co.uk/history-collections/the-collections/architectural-archive/wren-office-drawings

office-drawings **COLIN BROOKING**

Anyone visiting St Sepulchre without wonder at the names and details of the wooden panelling on the south wall. They are the names of men of the Royal Fusiliers who have passed away. During the autumn of each year a few more names are added in readiness for blessing at the subsequent Remembrance Day service in November. Many of those named died on active service whilst others passed away in old age.

Only members of the Royal Fusiliers can have their name and details entered on to a panel. After being in existence for 283 years the regiment was amalgamated with

ROYAL FUSILIERS' CHAPEL

JAMES LOVELY



PHOTO: JUDY GUY-BRISCOE



PHOTO: JAMES LOVELY

three other regiments in 1968 to form the Royal Regiment of Fusiliers. At present only those serving in the regiment at the time or having served before the amalgamation are eligible to be remembered in the chapel. Those joining the amalgamated Regiment after 1968 are ineligible.

Not every Fusilier is commemorated in this way as the final choice lies with the individual and his

famly, whether to be included or not and if so, where on the panelling and what the wording should be. Clearly, those eligible for inclusion are getting older and the numbers decreasing but I'm assured that there is enough space for the remaining eligible soldiers.

My thanks to Colonel Mike Dudding of the Royal Fusiliers, for assistance in preparing this article.

email mj451@gmail.com

'A GLORIOUS TEMPLE RISE...'



en sit together at prayer in an upper room as in St Luke's Gospel, but this is a yard in 1660s London: a timber merchant perhaps, a school teacher and a local butcher – men who had supported the Reformation preaching vacuum. Until 1689, early nonconformists could worship openly only if a Licence had been obtained under a Declaration of Indulgence by Charles II in 1672, when he needed Parliamentary support. Clandestine worship (a conventicle) was vigorously prosecuted. Of the 70 or so City ministers ejected at the Restoration, several came to lead Licensed Congregations. They included Joseph Caryl, formerly of **St Magnus the Martyr** Church and licensed in Leadenhall Street, and William Jenkin from William and Mary, came the 1689 Act of Toleration: then could the 'Glorious Temple' of Robert Wild (1609-1679) rise from his epitaph of Edmund Calamy, who had fought for an episcopacy embracing nonconformists. Nevertheless, it would be over 100 years more before they could stand for state or municipal office.

'O For a Thousand Tongues...'

Today in the City, apart from the Calvinist **Dutch Church** at Austin Friars and the Lutheran Church at **St Mary at Hill** (so-called Stranger Churches), only three regular Protestant congregations meet beyond the established Church of England. They are the **Jewin Welsh Church** (Welsh



'Salem's Plains'

Presbyterian, historically Calvinistic Methodist), the **City Temple** (United Reform Church) and the Scots' City **Presbyterian Church St Botolph Aldersgate** – whereas there were 85 nonconformist meeting places identified in Roque's 1747 map of London, Westminster and Southwark, of which 37 were in the City: 6 Baptist, 12 Independent, 15 Presbyterian, 2 Quaker and 2 Methodist. Some were led by the same minister, but the figures remain striking. Sometimes after the Civil War nonconformists were drawn into local conflicts but by 18c were referred to as the business class at prayer. Nonconformists raised the spiritual life of the nation. The politically led complacency of the Georgian Church was reflected in the popular sermon of Archbishop John Tillotson 'His Commandments are not Grievous'. However, it will be clear from hymnals today, that it was the work of 18c men like Isaac Watts and Charles Wesley that has had the greatest effect: authors of the dissenters' powerful engine in the struggle for congregational singing. Those two have already featured in *Skyline*, but not the man who showed them the way: Benjamin Keach (1640-1704). We venture south across the Thames to find him.

Today, the City's Bridge Ward Without (now joined with Bridge Ward) extends no further south than the span of London Bridge, but until 1978 the City's writ ran far wider. In his 1598 *Survey of London*, John Stow defined the Ward, then the 26th in number, as including land now at the southern piers of London and Tower bridges, and beyond. In short, the Borough of Southwark in the County of Surrey and a ward of London without the walls. To the west had stood the stew-houses of medieval towns with exhaustive rules 'for the repair of incontinent men to the like women, condemned in 1546 as common brothels. Eastwards, tidal Thames waters had created fine grazing land and small creeks from which timber could be landed to yards alongside.

The Old English name of this latter area was

'Horseidune' meaning dry higher ground in marshland, but by late 17c it was known as Horselydown. Few traces of that name remain, but in 1747 Rocque lists eight meeting places in the vicinity. Six were Baptist, perhaps because of the proximity of the river, which facilitated the total immersion, which many sought. Keach, born in Buckinghamshire, arrived here after ten years' Evangelical Baptist preaching around his native county and having survived the pillory and prison. In London he became a Particular Baptist, who followed Calvin's view that only chosen individuals were destined for salvation. The General Baptists, from whom they had broken away in 1638, ➔

PRIVATEER AND PERJURER – BOTH LORD MAYORS

There are two memorials to Lord Mayors once buried in St Mary Abchurch.

PETER PERCHARD
(c 1729-1806)



ou will have walked on his simple ledger stone on entering the church. It has only minimal details of his life and family. For these we rely on a long reminiscence in the *Gentleman's Magazine* of 1834, written by O, who had been taken into Perchard's office directly from school in about 1775. He remembers Perchard 'was handsome, he had a commanding mien, and features repulsive, though prominent and well-turned. Make of that what you can.

Perchard became a privateer based on Guernsey, where he was born, and obtained letters of Marque and Reprisal. These, issued by the Admiralty, allowed him to intercept ships as a private citizen and benefit from the sale of the vessel and its contents. He bought a lugger, armed it with cannon and preyed upon French

merchant ships returning from the West Indies. France was an ally of the American colonies at that time, with which Britain was having difficulties.

O had

literary pretensions and describes an attack by the privateers led by Perchard. 'All ready, a crew of resolute fellows not to be baffled and knowing and valuing life hardly at a pin's fee, knowing every inch of the French coast. Silent and dark as the night they lay low in the water. Every shot they fired into the French vessels, heavily laden, took effect. They boarded the enemy usually with little loss of life and limb; Perchard made a considerable fortune and with careful investment became a rich goldsmith. The stone in St Mary Abchurch records that four of the Perchard children, they had six in all, are buried with their parents. A memorial in



St Pierre du Bois, Guernsey records the dignity of his office, paid a further five guineas. He discovered a tag attached to the mayor, who, to maintain the days later, a fisherman brought a fish she asked for it to be released. Two to whomever caught the Royal fish, paid five guineas, the fee usually paid Conservator of The Thames, having was brought to her father, as possibly of Martha. When a surgeon There is a happier memory, in *The Old Curiosity Shop*.

and predated the death of Little Nell death. Over-sentimental to our ears, could not be moved from the pillow of upon my shoulder, till she at length beautiful face and its golden locks her, and she would rest her faded but style: 'I invented tales to entertain continues in his most heart-wrenching advice, her decline came rapidly on. O In spite of procuring the best being the instrument of her liberation; grew excessively attached to me, after moment she complained. This girl sending an express (to her father) the discerning her malady, for neglecting her after they did know it, and for not [Perchard] asked me to take a chaise. The people seemed monsters for not developed an abscess. O writes 'He

the names of these four. Martha, the eldest, died at 10 years old, having seen the death of all three of her siblings when infants. She was boarded at Stratford by Bow and [Perchard] asked me to take a chaise. The people seemed monsters for not discerning her malady, for neglecting her after they did know it, and for not sending an express (to her father) the moment she complained. This girl grew excessively attached to me, after being the instrument of her liberation; In spite of procuring the best advice, her decline came rapidly on. O continues in his most heart-wrenching style: 'I invented tales to entertain her, and she would rest her faded but beautiful face and its golden locks upon my shoulder, till she at length could not be moved from the pillow of death. Over-sentimental to our ears, and predated the death of Little Nell in *The Old Curiosity Shop*.

➔ followed the Arminian belief in general salvation. The two groups merged in 1891. Goat Yard, Horselydown, was Keach's meeting place from 1668, sometimes in private houses nearby but taking advantage of the Declaration of Indulgence in 1672, he built a chapel said to have accommodated 1,000! Attitudes to music in Baptist services were mixed. The General Baptists in particular called metrical psalm singing 'carnal formalities, but one Particular Baptist defined singing as a 'Gospel Ordinance; Keach introduced his first hymns in 1676 under the title of *War with the Powers of Darkness*. His finest collection emerged in 1691: *Spiritual Melody*, and that year as many as 30 Particular Baptist congregations were singing. Keach lies near his



'Keach, Our Keach is dead'

In 1733, to accommodate an increasing population, a new church **St John** was built for Horselydown. It suffered badly in WW2, and has been absorbed into **St Mary Magdalene**, Bermondsey Street, historically linked with the dissolved **Cluniac Priory** of Bermondsey, and is also one of the parishes of Stow's Bridge Ward Without. There is no trace, however, of the Dipping Place or Baptiststerion, but for one anonymous 18c writer 'Death Boasts Keach's Triumph. ✂

former chapel. His hymns preceded Watts' work by 30 years.

SOURCES AND FURTHER READING

D W Music, 'Baptist Church Music in New Grove Dictionary of Music and Musicians 2nd edition, Macmillan, London 2001
J H Plumb, *England in the Eighteenth Century*, Pelican, 1965
John Stow, *A Survey of London* 1598
W T Whitley, *The Baptists of London*, King's Gate Press, 1928

this and knowing his religious views, he may well have suggested and certainly, supported it. In response to this, the following was written:

That sniffing whig-mayor

Patience Ward,

*To the damn'd lie had such regard,
That he had his godly masons sent,
To engrave it round the Monument.
They did so, but let such things*

pass,

*His men were fools, and He an ass.
This short verse is far more fun
than a congratulatory poem on Ward*

becoming Lord Mayor by W. W. It grinds on for an interminable number of lines; its quality can be judged by the first two.

As when Ambassadors from

Princes come,

We all by custom from our houses

run.

The Monument's extra line was removed in 1831 at the time of Catholic emancipation.

In 1683, Ward became caught up in a case against the Duke of York,

which was tried under Judge Jeffreys, the Hanging Judge. The Duke was accused of being involved in The Fire of London. Ward had earlier in his life attempted three times to stop the Duke's becoming a successor to the monarch on the grounds that he had become a Catholic. Unsurprisingly then, Ward was found guilty of

perjury and fled to Holland with his wife Elizabeth, whom he had married in 1653. She died there, childless, on Christmas Eve 1685, and is buried in Amsterdam. He only returned to London in 1689, after the Duke, who had become James II, had quit the throne.

Under William, he returned to favour, but then his career waxed and waned, until his death in 1696. ✎

Dictionnary of National Biography, 1895-1900

The Gentlemen's Magazine, January 1825 and March 1832

London and Paris Observer, Vol 13, 1837

Charles Welch (ed), *History of the Monument, Lands Committee,*

City of London, 1893

Patience, standing high on a triangle of stone. There are urns, cherub heads and carved decoration. All a fine conceit befitting his former status.

Ward went up to Cambridge in 1643, but claimed to have gained little benefit from the experience. After an

eight-year apprenticeship, he became a Freeman of the Merchant Taylors' Company, but did not take up his

livery. A record of 1663 indicates he had been admonished several

times and was now threatened with an appearance before the Court of Aldermen. The matter was settled by

payment of £50. These little difficulties did not stop Ward's becoming Master of the Company in 1671. From

this date he moved increasingly into politics and came into contact

and sometimes friction with the aristocracy and royalty.

In spite of these problems, he was elected Sheriff in 1670 and Alderman of the Ward of Farringdon Within,

later in the same year. In 1675 he was knighted by Charles II.

Ward became Lord Mayor in 1680, but had gained Royal displeasure and Charles refused to

attend his installation. This was of great

magnificence and paid for by the Merchant

Taylors. The crowd was entertained by 'artful

pieces of architecture and rural dancing' then the festive tone was

lowered by songs entitled *In praise of the Merchant Taylors, Protestants' Exhortation and the plotting Papists' Liturgy.* Spirits then revived on seeing

a tent lined with ermine, a camel on each side, each ridden by a richly

dressed Indian – the Arms of the Merchant Taylors.

On the North panel of the Monument is a description of the progress of the Fire. When Ward was

Lord Mayor a final line was added which read, 'But Popish frenzy, which

wrought such horrors, is not yet quenched. He must have known of



to it, reading 'Peter Perchar, Mayor; As all his daughters were either dead or adult by the time he became Lord Mayor, this charming story is apocryphal and already part of an

hagiography.

We get a vivid picture of the man in the reminiscence. Plain living and disliking anything fancy. 'He ate well,

roast and boiled, and abhorred trashy entertainments and kickshaws.'

When a relative visited in a carriage 'Seeing the cocked hats and

shoulder knots, bouquets and canes of the footmen, he used to vent his

spleen with "Well, for my part, this fellow will certainly come upon the

parish" and snatching up his own hat and cane, walk out of the house, that

his very soul might not be sickened by the fripperies. You can see him, scarlet

with suppressed fury, slamming the back door and disappearing, huffing

and puffing, so as not to meet his wife's cousin.

Domestically, all was not always harmonious for him: 'His sister came

sometimes to visit the house, but his wife and she did not agree and

there was not uncommonly some Norman blood between them, not

apt to be sweetened when the ear of Mr P admonished him to go up and

compose the strife;

A widower when he became Lord Mayor, his daughter, Rachel, acted

as Lady Mayress. Peter died on 21 January 1806, ten weeks after the end

of his mayoralty.

Other members of the Perchar family were buried in St Mary. His

uncle Mathew, like Peter, a resident of Abchurch Lane, has a wall monument

and floor slab and left £30,000 in his will. A further stone to other relatives

SIR PATIENCE WARD

(1629-96)

Ln contrast to the modest memorial of Perchar, his

predecessor has the finest memorial in the church. At the end of the South aisle, it partially blocks the

East window. Two putti, one weeping, mourn his passing, and sit below a

female figure, possibly the Virtue,

<div>1 Saturday 16 November 10.15 for 11 & 1.30 for 2</div> <div>Melba Coombs fundraising walk (see Noticeboard) Meet St Mary Abchurch £10 per person at the door (there is no time to book)</div> <div>2 Tuesday 26 November 2 for 2.15</div> <div>St Peter Cornhill and crawl on with Judy Stephenson Another gentle exploration taking in St Andrew Undershaft Meet St Michael Cornhill £9 per person</div> <div>3 Wednesday 20 November 5.45 for 6</div> <div>Melba Coombs fundraising Recital by Iuno Connolly St Mary Abchurch £20 per person</div> <div>4 Wednesday 27 November 10 for 10.30</div> <div>Watchers' meeting St Mary at Hill</div> <div>5 Monday 9 December 2.45 for 3</div> <div>FCC Carol Service The celebrant will be the Revd Fr Timothy Handley SSC; the organist Paul Gobey; the choir the Hatcham Consort from Haberdashers' Aske's College with music director Emily Segal. St Michael Paternoster Royal £5 per person</div> <div>6 Wednesday 11 December 10.45 for 11</div> <div>St Stephen Walbrook and crawl on with Judy Stephenson Another gentle hour Meet St Stephen Walbrook £9 per person</div>	<div>7 Thursday 16 January 10.45 for 11</div> <div>City Churches Collection 1 Walk with Kelly Coburn This is a new cycle of guided walks from Six in the City (see Noticeboard). This first covers St Michael Paternoster Royal, St James Garlickhythe and St Mary Aldermay. Meet Mansion House station Garlick Hill exit £9 per person</div> <div>8 Monday 10 February 1.45 for 2</div> <div>Fishmongers' Hall & St Magnus the Martyr Visit with guided tour. The 12th in our ongoing series. The grand Fishmongers' Hall was rebuilt in 1831 on the approach to 'new' London Bridge. It is full of rare treasures. After the tour we shall visit the sumptuous Wren church of St Magnus the Martyr. Meet Fishmongers' Hall, London Bridge £20 per person</div> <div>9 Thursday 13 February 10.45 for 11</div> <div>City Churches Collection 2 Walk with Caroline Powell The second of these walks takes in St Andrew by the Wardrobe, St Benet Paul's Wharf, the Welsh Church (little Booking for all events except item 1 is essential. Please use the form. The draw for all events will be held on Wednesday 13 November Please remember to include an sae and allow a generous week for your tickets to arrive</div>	<div>altered since Wren and his friend Robert Hooke last saw (it), St Nicholas Cole Abbey and St Mary le Bow with its iconic bells. Meet Blackfriars Station TfL ticket hall, blue column £9 per person</div> <div>10 Wednesday 26 February 10.45 for 11</div> <div>God and Mammon Walk with Jill Finch This walk looks at how religion and money have always gone hand-in-hand in the Square Mile. Meet Liverpool Street Station, Kinderttransport statue opposite McDonald's £9 per person</div> <div>11 Thursday 5 March 10.45 for 11</div> <div>Visit to Fenton House, Hampstead £14 per person</div> <div>12 Tuesday 10 March 2 for 2.30</div> <div>Talk by Dr Michael Hebbert £10 per person</div> <div>13 Wednesday 18 March 10.45 for 11</div> <div>City Churches Collection 3 Walk with Freda Dahl-Nielsen £9 per person</div>	<div>REQUIEM AETERNAM The lives of two men, with very different roots in the City of London were celebrated in September. At St Sepulchre without Newgate in a Promenaders' Service of Thanksgiving and Reflection at the End of the Season, thanks were given for Sir Henry Wood on the 75th anniversary of his death. The vicar, The Revd David Ingall, reminded the congregation that Sir Henry was assistant organist at the church at the age of 14. He drew attention to the St Cecilia window in the Musicians' Chapel portraying Wood at the organ and in his immensely more famous role of founding conductor of the Proms. Robert Alderman, for the Promenaders, pointed to the John Masefield poem quoted there: 'At this man's hand a million hearers caught an echo of the music. A sentiment which was beautifully mirrored in Heinrich Schütz' setting of Psalm 149 Cantate Domino, 'let the congregation of saints praise him, sung by the choir of St Sepulchre, directed by Peter Asprey. The service, primarily attended by Promenaders and Friends of the Musicians' Chapel, ended with the laying of a chaplet of oak leaves where Sir Henry's ashes are buried. Some days earlier, the family and friends of Terry Barber met for a Requiem Eucharist of Thanksgiving at St Stephen Walbrook to mark his sudden and greatly mourned death. Terry's face was familiar to many as Verger, Server, Watcher or guide (at 2 Temple Place). The vicar The Revd Stephen Baxter, acknowledged Terry's early guidance to him, while The Revd Jim Rosenthal hoped he would sort out all those heavenly vergers! The English Chamber Choir, under Guy Protheroe, sang Haydn's Jugendmesse and Beati Quorum Via by Stanford, 'Blessed are they whose road is straight.'</div>
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